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## SPIRITUAL- ISM APPLIED.

### A Call to Associative Action.

J. MADISON ALLEN.

Essays bearing upon the problem of society evolution, ethical progress and the unification of mankind, are of late more and more frequently appearing in both the spiritual and secular press throughout the civilized world. The spirit of enquiry is abroad in all lands as to the true science of society, and the just and proper relations which should exist among men for their mutual security, advancement and happiness.

The problem is indeed an important one—no other can be more so. Is it not the heaven-appointed mission, indeed the chief function of Modern Spiritualism as a movement, to actually secure the practical results which have only been theorized in all previous religious movements?

The race has heretofore failed to enter upon a career of unmixed happiness simply because the working basis of the social fabric has been defective, has been radically unadapted to secure justice, equity, peace, harmony, and the best and highest interests of each and all. Until the central and fundamental elements of the social structure are rectified, the resultant developments will continue to be deplorable and unsatisfactory. A new social state, embodying the righteous ethics of the Spiritual Philosophy, is required to be put into actual practical working operation.

The Golden Rule of Reciprocity and Fraternity still remains unestablished among men the world over; and no amount of mere theoretical adulation of the sublime precept can ever remove the ills of human society. The sentiment must become a living, working force—exemplified in every civil institution, social custom and usage, fashion and habit, as fully and truly in everyday life as in Sabbath platitudes or metaphysical speculations—in field, shop and factory six days of the week as in ecclesiastical mouthings on the seventh. The earth must be rendered a fit abiding place for embodied angels of purity, peace and progress, health, harmony and happiness, instead of being as now mainly a den of wild beasts, growling, snarling, prowling and preying. It must receive from the supernal realms a divine baptism of noble action; until the new and Harmonious Order (the spiritual philosophy applied), shall have become a visible living reality, a fixed fact, and the eternal law of Liberty, Equality, Justice and Universal Brotherhood be observed "on earth as it is in heaven."

This result, let me remark, will require the introduction of a new social unit, the hitherto undiscovered "missing link" in the chain of society evolution, occupying an intermediary point between the present isolated home circle and the political fabric; which fabric is now composed of hostile elements, a natural result of unassociated and mutually antagonistic domesticity, that is to say of competitive interests between families (heads of families.)

We must be able to "love our neighbor as ourself" with safety—an impossible thing at present, under the system of competitive isolate familism. Hence, the social "units" of which the political fabric is made up being in antagonistic relation to each other, the entire structure of politicalism or civil government is an incoherent jumble, a rope of sand, held together chiefly by the "cement" of coagulated blood, shed in international and internecine strife. Wars are a legitimate and inevitable outgrowth of familistic isolation, the climax of the competitive system; and all efforts to

the tide of infernalism short of familistic association, on the basis of pure friendship and mutual good will, will and must fail.

Militant Christianity has had about two thousand years of opportunity and operation; Bramanism and Buddhism in the Orient (analogous to the Romish and Protestant forms in the Occident) have had many centuries more; Mohammedanism some centuries less; Confucianism and Taoism has done very much; these, with Zoroastrianism and other of the great religions have each and all theoretically included the heavenly law and rule of Reciprocity. But all in vain, alas! practice and preaching have not agreed. Strife continues. The pages of history are everywhere bespattered with the horrid blood-marks bearing record of human brutality, engendered by the contradictory and infamous teachings that the human race is to be forever divided!

This deplorable unrest, chaos and strife will continue until the social chain has received its "missing link" and been welded and permeated by the divine and all-healing inflatus of mutualism, in practical group-relations of Associative Familism. The CIRCLE HOME here looms up before the prophetic vision, as the harbinger of the world's relief from its long bondage to perverted governmentalism, with its long, long train of attendant evils. It is through the spiritually illuminated Circle Home and its extension in the fraternal Group-village, etc., that our beloved and cherished Spiritual movement is to become indeed and in truth the savior of the world. Through the enlightenment, interior unfoldment, spiritualization, which will come from the associative life, with pure and elevated mediumship and rational conscious and continuous communion with celestial spheres of harmony as its impregnable basis, its everlasting foundation, who shall say what grand and glorious results to universal humanity may accrue?

Let us hope the time is very close at hand when our heaven-originated movement shall have thus substantiated the claim to be the one religion of the world that cares for its people on each and every day, and leaves no soul or body deprived or destitute of that which it needs.

Allusions have been made to the Circle Home characterizing it as a new social unit, "missing link" in the chain of society evolution leading from disorderly anarchy and brutal savagery to the supreme control of the higher nature, in the orderly anarchy of interior self-regulation and the universal recognition of human brotherhood.

It was declared to be necessary, in order to the harmonization of society and the unification of man, that a new society unit, "associative familism," should be introduced, to stand between the individual family and the political fabric or government; thereby radically changing the aspect and methods of our daily life, from unfriendly competitive isolation to fraternal co-operative association; and finally relieving civil government entirely of its military features, while enlarging its functions as an industrial agent of the people.

To state definitely what is meant by Circle Home, associative familism and the group system, is now in order. What was the first constructive visible development resulting from the advent of Modern Spiritualism? I answer, the "circle." This has remained a permanent characteristic feature of Spiritualism wherever the movement has extended, and it will so continue. It is a scientific, thought spontaneous, method of gathering, compounding, concentrating and intensifying the nerve-aura and

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## THE CURSE OF INEBRIETY.

The history of alcoholism presents a tragedy, and the story is told in three distinct acts. The first act represents the beginning of the use of alcoholic beverages, the second shows the full effect of alcoholic excess upon the individual who indulges in it; the third represents the spectacle of the results of alcoholic excesses as witnessed in the children of inebriates.

It is only the second act that is fully represented upon the stage in the drama of life with all its tragic incidents set forth—and the full meaning even of that act is only now beginning to be comprehended. Our ancestors mistook it for a comedy, and they laughed; but to the observing student of to-day the tragic element is only evident in all its ghastly reality. The other acts are played behind half-drawn curtains and the snatches here and there coming in to view are deceptive, and to the general public or casual spectator they even give the impression that they are not connected with the main story at all. Of late however, the third and saddest act of all has come more fully into view, and its actual relation to the now well understood degeneration—the physical, mental, and moral decadence and death of the individual inebriate—is clearly seen.

Glance for a moment at this last act of the play. To 120 inebriate mothers, from time to time inmates of the English prison, 600 children were born, and the early history of these children was learned. Of these, 335, or more than 55 per cent., were either dead born or died within two years; and many of the survivors presented sad pictures of physical and mental degeneration.

At the beginning of the century just past a woman, aged 60 years died. She had lived the life of drunkenness, vagabondism and crime. Seventy-five years later her progeny numbered 834 persons, and of these the history of 700 has been traced and recorded. Of this number 106 were illegitimate, 142 were beggars, 64 lived upon charity, 161 women were living immoral lives, 76 were common criminals, and seven were assassins or murderers. During that period of seventy-five years this one family had cost the state, for maintenance, imprisonments, asylum expenses, criminal trials, and interest, more than a million dollars.

A presiding judge in the courts of one of our large cities, among other things relating to the use of alcoholic drinks, said: "Of all the boys in the reform school and the various reformatories about the city, 95 per cent. are the children of parents who died through drink or became criminals through the same cause. Of the insane and demented cases disposed of here in the court every Thursday a moderate estimate is that 90 per cent. are from the effects of alcohol. \* \* \* The sandbaggers, murderers, and thugs generally to-day who fell victims to drink. I know whereof I speak."

Every prison or asylum physician, along with many in private practise, has his story of experiences with premature births and still-born children—frightful infant mortality, puny physiques, convulsions, idiocy, epilepsy, early drunkenness, crime and premature death as a direct result of alcoholism on the part of parents and especially mothers. Physicians and judges see most of these cases, and they are beginning to draw wide the curtain upon this third act, so that its relation to the whole tragedy may be plainly seen and realized.

It is the first act that is still so imperfectly shown, and the close relationship

of which to later developments is so little realized. Or, dropping for a moment the parable of the play, it is the relation of occasional or small doses of alcoholic beverages to the fully developed inebriate and the inebriate's progeny that is so little understood or even considered by the general public. And yet it is the general public that is chiefly concerned: if there is danger it is to the public—its sons and daughters—that the danger comes; and every individual, especially every young person, when he or she takes alcohol, no matter in what form—beer, wine or spirits—should know exactly what effect it is producing in the system.

It is only within the last few years that this subject has been intelligently studied; and it is only by carefully noting the effect of alcohol upon the different tissues and organs of the body that a true knowledge of what it actually does in the system is obtained. Some of the gross lesions and changes caused by excessive drinking such for instance as the congestion of the coats of the stomach and intestines, its destructive influence upon the kidneys, liver and heart, and some of the physical injuries inflicted upon the brain—were understood fifty years ago; but these were lesions supposed to be brought about only by excessive drinking, and their relation to small doses of alcohol or even so-called moderate drinking was not clearly understood.

Now, however, the result of a careful study of minute organs and the changes that occur in them are abundant, so that competent observers everywhere have entered this most interesting field, and the object has been to learn the effect of alcohol in small doses upon the cells—those minute organisms of which all the tissues of the body are built up—and especially upon the cells of the brain. Eminent investigators—English, French, German and American—have of late been busy in this department of histology and pathology, and the results have appeared during the past year in a series of interesting articles in *The Quarterly Journal of Inebriety* (Hartford, Conn.)

As already noted, the immediate effect of alcohol in small quantities has only recently been clearly shown, and it is the scientific study of the minute structure of the cells—their nourishment, growth and physiological changes, as well as their appearance in health and in disease—that has rendered accurate knowledge upon this subject now possible.

First it must be understood that the cells of which the brain and nervous system are composed are exceedingly small objects—most of them too minute to be seen at all by the unaided eye, but only by the aid of a microscope. By the aid of the wonderful instruments that we now possess and the delicate manipulations that by use have been attained, the cell is seen in minute detail, and it is found to be a very complex object. First properly prepared and viewed with a lens of moderately high magnifying power, we see an oval or irregularly shaped object or body, with numerous branches extending out from it in various directions and then dividing up again like the branches and twigs of a tree. Since the whole object is microscopic, these little filaments or processes, as they are called, must be very slender indeed and very delicate; but, solid as a nerve or bit of brain matter seems to be, the cells of which it is composed in reality touch one another only by means of these delicate filaments; and it is by means of them that all our sensations come—feeling, seeing, hearing, and the rest; also, all our knowledge of external objects and all our subjects of thought are dependent upon these little cells and their communication with one another

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## A LETTER FROM G. H. BROOKS.

How time flies; here it is almost spring and a letter I have promised myself to send to THE SUNFLOWER has remained unwritten all these months, but the friends are not forgotten for many times my mind turns to the many friends formed during my six years work at Lily Dale and I know my life has been made more complete, and there is much more to live for since the many friends formed there have come into my life.

I have been busy all the season. I went to Newport, Ky., September 22, to assist in dedicating the Spiritual Temple, which was an occasion long to be remembered. I then returned, the first of October, to fill a two months' engagement, which was extended to four months. It was my great pleasure to attend the Convention of the N. S. A. in Washington, a pleasure that I shall never forget. I have lectured in Washington, quite a good many times, and have many old friends there, whom I have not met in a number of years, and I was more than glad to meet them once more. Of course there have been many change since I was there, but some of the old, tried and true friends were there. I will say nothing of the Convention as that has been discussed and anything said on that line would not be new.

On my return to Newport I took up the work with renewed energy, and there has seldom if ever fallen to my lot, a more pleasant and agreeable engagement than the one in Newport. The audiences were good from first to last, and the interest kept up all the way through. There was a large addition to the membership and a large class of people who were investigating, and I trust and pray that the society there will outgrow its present beautiful Temple and be obliged to build on an addition. It will now seat over five hundred. Since I left there our hearts have been made heavy in the passing away of the founder and builder of the society, who gave the lot and ten thousand dollars, and loaned the money on long time, Mr. Edwin Crawley, Sr. He passed away in his seventy-sixth year, a ripe soul, one who has done much not only for the cause of Spiritualism, but for the world. What the Temple Society will do without his presence, and his guiding hand I do not know, but I do trust the blow will not fall too heavily upon them.

You people of the East cannot fully appreciate what it means to have a Temple where the truths of Spiritualism are taught, in a conservative city like Newport, and a state like Kentucky. There is no place where there can be heard liberal speaking of any kind in Newport, outside of the Temple and it has only been since the Temple was built that Spiritualism has been advocated in the public to any degree, and the influence of the thought expressed there will have much to do in moulding a higher idea of life, a clearer conception of the Spiritual world, and give to people a more humane idea of our duty, one toward another. I wish the readers of THE SUNFLOWER would send to Mrs. Sarah Charles, of 120 East 3rd, St., Mr. Crawley's daughter, letters of sympathy and of appreciation of his work. It would do much toward helping her out of the shadow she seems to be under since her father's death.

I am once more serving the Unity Society of Milwaukee, Wisconsin, a society I organized seven years ago. I have spoken here many times in the past. In fact I have spoken more times here than any other city, and I have many old

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## ARE WE FREE AGENTS?

It is thought by some that, because we are subject to the law of heredity and the necessities of environments we are not free agents and therefore not accountable in justice and not punishable.

We may, indeed, be victims of a poor combination of mental faculties, but we are responsible and punishable for our right or wrong use of such faculties as we may have. This use rests upon our own will. A great deal of avoidable depravity may be obviated by our early recognition of the truth and the facts in the matter.

It is demonstrable that by will, men do actually antagonize and overcome their vital inheritance, defy their environment and without dependence upon either, choose to live as if they were the children of virtuous ancestry and subject only to good and refined conditions.

Two boys are children of drunken parents, their home is one room of a tenement in which a dozen other persons eat and sleep, their school is the street, all that bad blood and evil conditions can do for them is done. Some day the elder, in a fit of drunken fury, strikes a murderous blow. He is arraigned, tried, executed, he alone, although at the bar of God, of justice, he has many accomplices.

Nature makes it very possible for such creatures to be born. Saloons on every corner and vice flaunting about everywhere permits such homes as these boys had. Men and the "soulless corporations" — theological corporations — have owned and reaped profit from such tenements.

The other boy, a son of the same depraved parents, brought up in the same villainous is no longer there. His evil heritage is overcome, he, (by will) changes his surroundings, he becomes a decent man, gains some culture, some real or unaffected goodness. What has made the difference? Not society, the legacy is the same. What is the explanation? Is it not that in every man there is an untainted power, a power of choice, the personality and conscious individuality in the inner life, an actual or possible conscious, passing from generation to generation untouched by change, and in this ultimate essence of personality rests the power of choice which may be shut in this evil condition, or tied to a thousand evil tendencies but which is in its nature free and is rarely if ever entirely denied some expression?

This will is, the man himself, or the woman. There is a "film of resistance," so to speak, surrounding every personality. As proof I will cite some of the ablest thinkers and teachers.

Prof. Wm. James, the Psychologist, says: "Skepticism itself, if systematic, is also voluntary choice. Doubt of truth of the will, may be open to us to the end of time, and the utmost that a believer in free will can ever do, will be to show that the deterministic arguments are not coercive (or conclusive). They are very seductive. I admit that an effort to keep the faith in freedom, may no doubt be needed, when they press upon it upright in the mind."

Kant's theory of ethics pp. 77, 78, concludes that: "Will gives man authority over his desires and inclinations, also that autonomy of the will is the supreme principle of morality. All jurisprudence is founded on man's responsibility for his actions."

Dr. T. H. Green, of Oxford, in "Prolegomena to Ethics" says: "The will is simply the man. Any act of the will is the expression of the man as he is at that time."

The motive issuing in his act, the object of his will, the idea which for the time he sets himself to realize, are but the same thing in different words.

In writing he carries with him the whole self to the realization of the given idea. In various actions, it is only the feeling that the man recognizes as for the time himself. The feeling, thought and desire with which the act conflict, are influences to which he is not aware of, influences to which he is susceptible, but they are not he.

Von Hartman, on "Will as Reflex Action," says: "Man moves and lives in pure reflex action. That every act of will is reflex action and every reflex action is an act of will."

From Dr. Calderwood: "Will is a power distinct from all the other powers already named. Intellect is knowing power, will is controlling power. Affection is inclination towards another person. Will is guidance of our own action."

"Desire is the craving for what we have not, will is the use of what belongs to us as part of our own nature. Will

is energy from within directing us in our relations to external objects."

Dr. McCose in "The Intuition" says: "The idea of freedom proceeds from the will. As we survey the external world, including our own bodily frames, we find it bound in the chain of physical causation, in which every movement of an object is determined from within. Even our very intellectual and emotive states are under laws of association and potencies which control them. It is in the sanctuary of the will that freedom alone is to be found."

Calderwood, in "Moral Philosophy," says: "A person is a self-conscious intelligence capable of self-determination. If intelligence is needful to make knowledge of moral possible, will, or power of self-determination is needful to make obedience to that law possible."

James Mill, in "Analysis" says: "Shedding tears at a tragic story, we do not desire or will to weep. Laughing at a comic story, we do not desire or will to laugh. But when we elevate the arm to ward off a blow, we desire (or will) to lift the arm, when we turn the head to look at some attractive object we desire or will to move the head. I believe that no case of volitional action can be mentioned in which it would not be an appropriate expression to call the action desired."

John Locke, in "Understanding," says: "We find in ourselves a power to begin or forbear, to continue or to end, several actions of our minds and motions of our bodies, barely by a thought or preference of the mind, or ordering as it were, commanding the doing or not doing such or such a particular action. This power which the mind has thus to order, the consideration of any idea or the forbearing to consider it, or to prefer the motion of any part of the body to its rest and vice versa, in any particular instance, is to that which we call the will."

These passages show a unity of conviction among thinkers of the most diverse schools. Every healer, every man, woman and child who counts, has a will and uses it. The will is largely the personality.

J. P. COOKE.

## LIFE IN THE CELESTIAL REALMS.

Chancing to see the confession of many minds regarding their first advent into the spirit life, I take this opportunity to inform you concerning a few phases of such experiences.

To begin on the lowest rung of the ladder, we will speak briefly of the murderer.

Of course there are different experiences of this phase, as the motive varies so much.

To some come such fear that they pray for complete annihilation, and the shadows gather so thick around that they fear everlasting torment and all the horrors mind can conceive of. While others lift their hope on the desire they have nursed, to right some wrong and free some loved one from a threatened evil.

Many times these disinterested desires have wrought a good within that mistaken mentality that slowly but surely lifts the shadows and brings desires to still further strive to right some other wrongs, and thus the way is open to throw aside the burdens and light their pathway by well doing, for friends, earth life is, not the only work day of the soul.

To the selfish mentality comes great distress, for the wealth of the material world has dropped from their grasp and all they most cherished is flown, and their poverty strikes deep and withers and scorches, and leaves them in grief too deep for utterance. They know not how to change all this for every thought has been for self and they do not realize the cause of all their distress.

We desire to give these timely lessons, that all may be awakened and take the path wherein no shadows lie.

Many are not so grievously selfish as to inherit this poverty of the soul, and yet find not the peace and happiness expected, because of the rush in life's mad turmoil to gain opulence for the sake of power, and with which to endow those of his kindred. I say because of these things robbing him of time in which to lift his spiritual being into the realms of infinite thought, there to catch glimpses of the inner power to discern a greater comprehension of the infinities of life, its uses and the larger scope of spiritual attainment his to have for his own glorification and for guidance to some less illuminated fellow mortal.

The hours of mental and spiritual up-

lift should come into the experiences of every mortal, not at rare intervals but frequently.

Do not feel satisfied if once or twice you have felt the assurance that the Holy Spirit has touched and blessed you, for the angel world is ever ready to heap more gifts on you when you make it possible for them to do so. No need to stumble along in darkness and doubt when you can have the blessed assurances which every soul mentally craveth.

If you wait not until earth life in the physical is completed to learn of these things, you will feel well repaid for all endeavor tending toward spiritual development.

Do not wait for instructions from some one you fancy more gifted, but look within for light, and do as thine own higher conscience dictates. Ask of thine own ascended ones, for the knowledge and blessings which are theirs to give, and not as one who lives for self only.

Seek the dawning of the morning light and in time the brightness of day shall be with you, and the light thereof shall be a beacon light for others of thy brethren who have paused not to find the rift in the clouds whence comes the light.

Hail the glad day when sickness, sorrow and sin, shall no more be the handmaidens of humanity; these shall all pass away and the horrors thereof be but history of those darker times when man called not man his brother.

These glad times are not for you who are traveling through material experiences, for the people of these times look for evil where evil is not, thus engendering fear and mistrust, where all should be kindly feelings and confidence.

I know full well of the smile of scorn at the possibility of such confidence in these times. I know of the human sharks ready to devour all easy prey. I know of the almost utter folly of trusting many of earth's inhabitants if you would have food and shelter, but still, I, in the light of all these grievous faults of many of your fellowmen, I still would urge you to turn your faces to the light and feel secure in the love which you must help to engender, to guard you from undue affliction. Think no ill will come to you, and will your life to the bright and beautiful, while you give and receive the life-giving currents of pure thought.

Drive impure thoughts and selfish feeling from your door and bid good cheer and God speed to all you meet.

Lift the shadows from the brow and the want from the hearth-stones around you, while your own soul grows bright with this ministry of love. Soon will the world rejoice that the eve of the millennium is in view, and with eager feet all press forward in the grand work which shall redeem a sin-sick world. Shall I tell you the results of such experience on the spirit life beyond the tomb?

Pen cannot portray, nor human minds conceive the beauty thereof. No doubts, no fears, no darkness, nor ought to mar the transcendent beauty, peace and joy, the heritage of all, when life on the terrestrial globe shall have been blended in one true brotherhood.

Strive, my friends, to evolve this condition, by filling your niche worthily, and thus hasten the broader light, and fit your own feet for the green pastures by the side of the river of peace.

Homes there are, in these spirit realms for all, not one is lost, but we desire you to make life so beautiful that no shadow of wrong doing may stalk in your midst while journeying through earth's experiences, or cast its shadow athwart the homes not made with hands eternal in the heavens.

MRS. F. A. PROSSER.

## WHENCE.

Whence is the glory that decks the warm skies, And wraps the dull earth in mantling dyes, So rich and so gorgeous it makes us forget That shadows and darkness could ever beset.

Whence fell to our lot the fine tender thought Born inspirationally — heaven begot; That lifts us away to higher life grounds, From poverty's shafts and merciless wounds?

We would trace to its height every dream of the night, Till found is the author of hope and its blight; And ask for the meaning so deeply profound That proves the strong tether by which we are bound.

But our pleading prayers are evermore vain, The heavens might fall with the weight of our pain; No measures are found in time's moving space, Revealing the whys of God's ruling grace.

TRYPHENA C. PARDEE.

## A BELATED OFFICIAL.

At the laying of the corner stone of a Jewish Temple the Mayor delivered an address in which he said:

"With triumphal march through the centuries, unaffected by the glories of idolatry of Solomon, or the reverses and miseries of war, it becomes spiritualized, in a measure, during the Babylonish captivity; miraculously preserved through the dark period temporarily illumined by the glory of the Maccabees, it becomes humanized 1900 years ago and has been the beacon light to guide these nations which stand for progress and civilization."

The speaker appears to entertain the idea that the Nazarine did not reaffirm the teachings of the Hebrew prophets. There appears to be a conception among a certain class that a different cult was taught by the son of man. His conversation with the "young man" and the lawyer and his declarations in the Sermon on the Mount unmistakably indicate that he was in line with Judaism. His teacher, Rabbi Hillel, taught "Love all men and invite them to a life of virtue and holiness." Those who affirm that wrong-doing can be atoned for and the wrong-doer escape through the atonement are misleading teachers. Reason and the Jewish scriptures do not sustain that claim. Humanity is to be judged according to deeds and the Jewish religion was not changed or "humanized 1900 years ago," for it did not require it.

QUAKER.

## STONE AGE THEOLOGY.

The idea of offering sacrifice to atone for wrongdoing seems as enduring as the Devil of the traditionalists, who will rely on the blood of the Son of Man to save. Even centuries before the birth of Christ the great oriental teacher, Buddha, repudiated it. When the animal was about to be slain he interposed:

"But Buddha softly said, Let him not strike, great king, and therefore loosed The victim's bonds, none staying him, so great His presence was. Then craving leave, he spake Of life, which all can take but none can give — Life, which all creatures love and strive to keep, Wonderful, dear and pleasant unto each, Even to the meanest \* \* \* The king came near, Standing with clasped hands, reverencing Buddha; While still Buddha went on, teaching how fair This earth were if all living things be linked In friendliness and common use of foods Bloodless and pure; the golden grain, bright fruits, Sweet herbs which grow for all, the waters wan, Sufficient drinks and meats."

The Nazarine repudiated sacrifice and said he would have mercy and not sacrifice — he came to call the sinners not the righteous — the whole needed no physician. "He that doeth righteousness is righteous even as he is righteous." "Are worthy of attention."

QUAKER.

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3 53 7 45	AF.....Moons.....LY	7 19 7 54
4 01 7 54	LY.....Snyder.....AF	7 12 7 47
4 10 8 03	AF.....Gerry.....LY	7 05 7 40
4 20 8 13	LY.....Falconer, Jamestown.....AF	6 58 7 33
4 25 8 18	AF.....Electric, Cars.....LY	6 46 7 21
4 35 8 28	LY.....Falconer, Jamestown.....AF	6 40 7 15
5 30 9 25	AF.....Irvinton.....LY	6 33 7 08
6 30 10 25	LY.....Titusville.....AF	6 26 7 01

Train No. 6, Sunday only, leaves Titusville 5:40 A. M., Falconer Jc., 7:41; Lily Dale, 8:23; Fredonia, 8:42; arrives at Dunkirk, 8:50.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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No. 8.—Dissolution, or Physical Death. How Spirit Chemists Produce Materialization, by M. Faraday. Price 5 cts. Post. 1c.

No. 9.—The Relations of Science To The Phenomena of Life, by M. Faraday. Price, 10 cts, post. 1c.



# METAPHYSICAL.

Conducted By EVIE P. BACH.

## THE OPTIMIST.

Two mice — so they say —  
One grave and one gay,  
Fall into a pail of rich cream,  
"What a fine thing we've done!"  
Said the optimist one;  
But of course, he didn't once dream  
What a difficult thing  
He would find it to spring  
From out of the slippery tin!  
"Ah me!" sighed the other —  
His pessimist brother —  
"What a terrible fix we are in!"  
Round their prison, aghast,  
They swam, till at last,  
Discouraged, one sank in despair;  
But the other kept on  
Till the rise of the sun,  
Swimming slowly, but surely, and there —  
When the milkmaid looked in,  
She saw in the tin  
She had left from the churning that night —  
One mouse lying dead  
In his buttermilk bed,  
But above him, alive and all right,  
The optimist sat  
On a soft little "pat"  
His swimming had churned through the night!  
B. E. E., in *National Magazine*.

## REGENERATION.

It is Nature's gift to man to constantly supply him with new material with which to rebuild and reconstruct himself in the new conditions that constantly present themselves in the course of evolution. The human frame is unlike any other piece of machinery. When there is a broken or worn out part to a machine it may be replaced by the skill of the mechanic; but all the time this machine is growing old and rusty. It is in full possession of disintegration from the very moment it is turned out of the shop. Not so with mortal man. There is no sane reason why he should ever disintegrate. Nature rebuilds him over and over again. There is never a moment when this rebuilding process is not in full operation.

Why this constant rebuilding and reconstruction? Nature would not take all this trouble were it not for a definite purpose. What is this purpose? Why are we afforded the material with which to reconstruct ourselves? There is but one rational solution to this problem. It is to enable man to perpetuate his physical body indefinitely — eternally if he so wills. That he does not will it and accomplish it is because of his stubborn ignorance as to his own natural prerogatives. Just as soon as he gets a slight hint as to the significance of Nature's replenishing processes, he will take advantage of this knowledge and bring himself into harmonious accord with the natural law.

—The Path-Finder.

## "MIND CULTURE."

The following is taken from a little pamphlet entitled "Mind Cure," by Walter De Voë, of Chicago.

"I wish you to realize that mind is the most actual thing in existence, although invisible to the senses; that in and around each form there is a sphere of positive force, which is the life and organizing power of the form. In and around you is the sphere of your mind, which is holding your flesh in form, pumping the blood through your heart day and night, forcing you to breathe and carrying on all the involuntary operations of your physical organism. This is the positive pole of you, your mind-body, or what the Scriptures refer to as the Spiritual body. You are living within a sphere of mental forces which you are adding to and qualifying by your thoughts, and these thought forces which your mind generates influence every part of your body and act on your minds to influence them also.

"A French scientist has succeeded in producing photographs of the sphere which encircles the human form and the pictures show radiations proceeding from the sphere like the radiations of the Sun's corona, which are seen and photographed during an eclipse. You will understand from this how it is that you feel repelled by some people and attracted toward others; you feel the vibrations from the mental sphere, and they make you sad or joyful, according to their quality.

"You are superior to the body and should begin to cultivate the knowledge of your Real Self, and the potent power of thought. Many diseased conditions

are caused by being too negative, and subject to every mental and disturbing condition that comes along. You need to cultivate a positive state of mind."

"The act of thinking generates force as actual as electricity, and more powerful, because endowed with intelligence. Thoughts are living things, and spoken words give to thoughts a body of physical vibrations which makes them still stronger."

## THOUGHT, EXERCISE AND THE BLOOD.

Many a hard student has complained that concentrated thought sends the blood up into the head. That is no fancy as shown several years ago by Prof. Angelo Mosso, of Turin, Italy, who devised a balance on which the human body could be so poised that a change in the distribution of blood could be detected at once. This showed for instance, that when a man who was exactly balanced was given a musical problem to solve, his head would at once sink, owing to the determination of blood to the brain. Professor Mosso's experiments have been much extended and his apparatus improved by Director William G. Anderson, of the Yale gymnasium, who has devised what he calls a "muscle-bed." This is described by the inventor in an interview published in the *New York Sun*, (January 1th) as a movable couch on which a man can be easily rolled in either direction by a large or fine adjustment. The bed can be locked at any point, and there are levels, graduating scales, and an indicator to be used making records. The whole is balanced on knife-edges and is therefore very sensitive. Dr. Anderson is reported as saying:

"It has been found that mere thought will send a supply of blood to any part of the body. A man perfectly balanced will find his feet sinking if he goes through mental gymnastics, but does not make the movements."

One of Dr. Anderson's most interesting results is that the flow of blood to an exercised part is affected by the attitude of mind by the person exercising. He says:

"I have found that men who exercise in a listless automatic manner do not change the center of gravity to a great extent, but in nearly every case, when a man has taken his special series of movements in a conscious or highly volitional manner, the supply of blood to the arms or legs was very noticeable and the line of gravity went up or down markedly. If two men exercise the arm and thorax, taking the same exercises, one standing before a looking-glass, the other not, the former will show a higher center of gravity than the latter, or a richer blood supply to the parts. This is another illustration of the effect of conscious versus mechanical methods of exercise."

Dr. Anderson also finds that movements in which men take pleasure send a richer supply of blood to parts than that which comes from movements not to their liking, and that the student who is interested in his work attends to it with greater conscientiousness than is manifested by the one who is not interested. Pleasurable thoughts send blood to the brain, while disagreeable thoughts drive it away. The inventor deducts the following rules, which seem likely to be beneficial as well as interesting.

"A man will get better results from his exercise if he will attend to it and not make it too mechanical. By better results I mean a richer blood-supply and healthier metamorphosis of tissues. In some ways it is better for some people to exercise before a looking-glass. Interesting exercises are of greater worth than those which are not interesting. All out-of-doors sports, athletics, rowing swimming, boxing and games are better means of physical development than uninteresting gymnastics. In the latter category I include the so-called oft-repeated gymnastic drills."

—Literary Digest.

"The latent powers within man come to the surface just as fast as he opens the way for their externalization."

## The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

From all the signs spring is here. The hills are almost bare of snow, and the low grounds are showing bare spots while even on the low places on the grounds among the trees, a few days more of warm weather will show nearly all bare ground.

Crocuses and all early plants are beginning to shoot up and before we know it summer will be upon us.

The summer visitor has already arrived. The first pair came a week ago and prepared to commence housekeeping in the trees and now there are a number of robins, blue-and-black birds around.

Another class of summer visitors have also arrived, and were looking up cottages. Mrs. Manton, of Westfield, has partially arranged for the Bonesteel cottage and Mrs. Heaton, of Moons, is trying to arrange for Dr. Carter's cottage.

## VISITORS.

Miss Frances Buskard and Mr. Al Glazier made a visit at A. H. Jackson's. Miss Lottie Cheney spent a few days at Dr. Hyde's. Mrs. A. C. White's sister, Mrs. Susie Wickham, is paying them a visit. Mr. Philetus Thatcher is spending a few days on the grounds.

## OUT OF TOWN.

Dr. Hyde was called suddenly to Friendship on the 10th inst. by a letter from his niece, Julia Watson, who has been specially ill for several months with lung disease. He went, hoping as winter is over, to bring her and her brother James, home with him for rest and recuperation, but found her life too far spent, as she passed out while he was there. He returned the 12th inst.

Mrs. Griffie has gone on a few days visit. Mrs. Carrie Shaw is spending a few days in Jamestown. Elias Richards took a business trip to Peabody, Mass. visiting Boston and is now at Olean. Mart Champlin has gone to Cattaraugus.

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### ROBERT G. INGERSOLL.

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Yours always, R. G. INGERSOLL.

LATER.

"I have received and read 'Big Bible Stories.' The book will do great good. No sensible person, having reasonable courage, can read your book and still believe the 'big Bible stories.'"

R. G. INGERSOLL.

"'Big Bible Stories' is the title of a book just issued from the masterly pen of W. H. Bach. He has completed the work of the Micene Council. It must be read to be fully appreciated."—THE CASSADAGA, Seaford, Ont.

## ANNIVERSARY.

The Fifty-Fifth Anniversary of the advent of Modern Spiritualism will be celebrated at Lily Dale by a dance Friday evening, March 28, at which Scott's orchestra will furnish the music; a card party with a short program and maple sugar social, Saturday evening and Mrs. Clara Watson as speaker at the Sunday afternoon meeting. The program will be carried out in Library Hall.

C. F. Griswold is building his photograph gallery and is nearly ready for the skylight. He will be taking pictures by April 1.

Mrs. J. Renner has been quite sick at the home of her daughter at Farnham, N. Y. but is now improving.

The reception and dance given in Opera Hall, Cassadaga, by Mrs. J. F. Witherel, was a complete success. About one hundred couples attended, ten of them from Lily Dale. A fine supper was served by landlord Dye of the Cassadaga Hotel.

F. W. Foote, wife and baby are visiting at the home of THE SUNFLOWER. Mr. Foote has been sick but expects to be able to resume work in a few days.

## NASCENTUARY.

Born again to Inner Life, on the 11th inst. at 8:26 p. m., Julia Frona Watson of Friendship, N. Y., aged 18 years, 10 months and 17 days. She was well known at Lily Dale Camp, having attended the Assemblies for several seasons, during three of which she acted as collector. This bright, young, beautiful life went out a victim to consumption through lack of prompt, earnest attention to breath and body building. Let all who are inclined to neglect deep, full breathing take warning.

Always artless, impulsive, and loving life, merriment and nature with the zest of a little child in spring time, she made many warm friends who deeply lament her early transition, and offer earnest words of sympathy and acts of loving kindness to the grieving relatives remaining. During her entire illness friends and neighbors have been untiring in considerate, helpful ministrations to her needs and wishes, and the relatives desire hereby to render heartfelt recognition and gratitude for the same.

The funeral services will be held the 15th inst. at the home of the deceased. Episcopalian services.

MRS. J. E. HYDE.



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Wonderful Increase of the Israelites in Egypt.

The Tower of Babel.

Feeding the Multitudes.

Heaven and its Inhabitants

Conclusion.

Now you can know!



YOU WANT THE BOOK! SEND FOR IT NOW!



## SPIRITUAL-ISM APPLIED.

(Continued From Page 1.)

magnetic forces of an assembly and thus rendering invaluable aid to the operating intelligences of the beyond in their efforts to manifest; also promoting the personal unfoldment or "development" of those composing the circle on the mortal side.

Note that the circumference of a continuous circle is a uniform curve—without points, corners, angles, to break the current and allow or cause an escape of the "energy"—and consequently conserves and promotes the force of a current established, and forms the best possible arrangement of individuals desiring a combined or associated communion, and secures best results attainable.

The curve is thus a harmonizer, and as such most appropriate to the affectional relations existing and manifesting between the "two worlds."

In strict scientific accord with the above principle, and with universal nature in her organic forms, the geometrical basis of the associative fraternal peace-home should present or represent the curve, that is to say the topography and architecture should not be square or octagon, but circular or its cognate hexagonian—a la honeycomb of the socialistic "busy-bee." The grounds and buildings should be so laid out, placed and planned, as to secure the most readily and fully the manifold advantages, conveniences, comforts and economies of a scientific feasible system of co-operative life; and the happiness and delight of spiritual, educational, social and industrial daily association with kindred souls; without in any manner or degree interfering with or invading (but on the contrary greatly promoting) the privacy of domestic life and the sacred law of individuality.

The spirit-circle extended and developed in such manner and degree as to embrace all the practical interests and external affairs of everyday life, and cover its members, each and every one, with the mantle and shield of celestial guidance and protection—such is the Circle Home, presented for the consideration of advanced Spiritualists everywhere, as a new (first received, by the writer, from Spirit Charles Fourier in 1868) and important discovery in social science and the ethics of society evolution—as a new social unit, a beacon light, a rainbow of promise to suffering humanity, weary from its long and toilsome journey up the slippery steep, and over the shifting sands of time.

The (or a) Circle Home is a social partnership, comprising six families. Its specific ideal object is to promote the mutual welfare, advancement and happiness of each and all its members; to evolve a pure, noble and progressive manhood and womanhood upon the earth; to demonstrate in miniature the entire feasibility of social combination on a basis of mutuality and friendship; and to form and establish the nucleus of a harmonious, progressive and satisfactory social state—a just, orderly and peaceful civilization.

To attain this exalted end it will be essential (1) that all who engage in the work shall be devoted Spiritualists and susceptible to a high and pure spirit inspiration; (2) that they habitually and gladly abstain from the use of animal flesh as food, subsisting wholly upon a pure and innocent diet, procured without wilful murder of helpless fellow creatures (for full statement of the vegetarian philosophy and the objections to flesh eating, see my work, "Figs or Pigs, Fruit or Brute?" Price 25 cents) and endeavor in all things to rise, and to live, above the plane of groveling selfishness, brutal appetites and passions, and animal indulgence; (3) that they habitually refrain from unfriendly gossip, or criticism of absent members—endeavoring to observe the rule at all times, "if you have nothing pleasant to say, be silent and cultivate the art of thinking pleasant thoughts;" (4) that the domestic family life be harmonious.

The private dwellings of the six families are placed in a circle, and should be not less than two hundred feet apart. At the center of the circle is a public house, or "co-domus," used by the group for preparing and partaking of food; social interchange, visitation and enjoyment; literary and educational work; spiritual culture and mediumistic unfoldment, business conference, etc.—combining in one building the functions of a restaurant (of which the patrons are the proprietors) hotel parlors, laundry, school room and kindergarten, li-

brary and reading room, council house, "chapel" or circle room. The public house should preferably be circular, the dwellings hexagonal. (For cuts and fuller descriptions see my work entitled "Basic Elements." Price 25 Cents.)

The land occupied by a group will be held jointly; each family (wife and husband) holding one undivided sixth part of the whole tract. Buildings and other public improvements will be included under the same title; but the private dwellings and premises will be held also under perpetual lease, or exclusive occupancy title, by the various families using them, and the special titles to the family home holds good as long as membership continues. Cession of membership cancels all titles, and no titles can be sold, transferred, or relinquished, except to the "Union" from which it was derived.

The support of the Circle Home in its various departments may be secured as follows: The chief source of expense, after land and buildings, being the "hotel," the supply of provisions will be obtained by means of a public garden, orchard, vineyard, grain fields of sufficient size, surrounding the circle. (In the absence of stock raising the amount of land required will be comparatively small.)

The labor necessary will be performed by members only, and accredited to the individuals who perform it. The credit certificates must be given in terms of hours and minutes, not dollars and cents.

Mechanical industries may also be jointly conducted, upon the same principle and plan.

All surplus products, above and beyond the needs of the home, and any such other goods or articles as may be produced by the home but not needed for use there, may be sold outside for "money" (or exchanged for other goods needed.) The money thus obtained may be used partly for procuring any goods needed but not produced by the home; another portion may be held in reserve for special improvements, etc., and the remainder may be distributed periodically among the members—to each in proportion to the amount of labor he or she has contributed to the home since the last distribution.

The table expense is shared equally, *pro rata* (special arrangements being made for children,) the labor cost being paid with labor certificates and any money cost made good in money.

[Note carefully that labor accounts and money accounts must always be kept separate and distinct, between productive industry and dollars and cents no uniform natural relation, no mutual basis of interchangeability, no "common denominator," can possibly exist.]

Goods procured outside by the Union for money may be purchased with money by individual members at the "Depository," or "Exchange," upon the basis of the cost principle.

Goods produced by the Union may be procured individually at the Exchange, using labor certificates in payment—cost being always the basis and the limit of price.

Products of purely private industry (few, probably) may be deposited at the Exchange and receipted for, but cannot be sold for money to individual members. In transactions between members money cannot be used.

Products of purely private effort, such as correspondence, literary and musical productions, inventions, etc., are recognized as immediate personal effects, to which the individual producer has the natural inalienable right of exclusive personal control. House, furniture and appurtenances, etc., are family effects.

No "officers," having arbitrary authority to "rule" can be required or permitted; all matters affecting the welfare of the Union being considered and decided by the entire membership in council assembled, at which all stand upon an equality. The few special agents of public servants needed will act under instructions and report regularly in council. In important matters unanimity must be reached before acting—avoiding arbitrary majorities, unwilling minorities and discontent. Unity of spirit and purpose, in the light of a common inspiration from above, should be sought at all times and in all things.

It will readily be seen that collective ownership, socialized industry, collective self-employment with full returns to the individual for service rendered, as herein set forth, will entirely eliminate the wages system and make useful labor, productive industry, master of the situation.

The system thus briefly outlined, has within itself "the promise and the potency," (especially when established and extended beyond the single group to the

group-village, township, etc.) of a humane, just and peaceful civilization; unfolding a glorified, spiritualized and humanized humanity, abolishing poverty, disease, vice and crime, and making our earth an Eden. (The new system as applied upon a larger scale is fully set forth in my illustrated work, "Basic Elements." Price 25 cents.)

Who shall inaugurate this heaven-originated movement—who unite in giving tangible form to this sublime conception—in bringing forth and unfolding this fragrant blossom of the ages, this lovely and luscious fruitage of the Tree of Life, this culmination and fulfillment of the purpose and prophecy of the angel host above of "peace on earth, good will?"

We desire a consensus of opinions and feelings regarding the proposed Circle Home. Please let us hear soon from each and all of our readers on this important subject. We wish to know the degree of interest which has been awakened, and whom to enroll upon our list of "friends" of the movement. Write freely and frankly any comments, sentiments or criticisms. Stamp enclosed will ensure reply.

J. MADISON ALLEN.

Springfield, Mo.

### ORTHODOXY.

Seems to me that Orthodoxy  
Has a peculiar way  
Of doing things by proxy,  
In all they do or say.

They tell you that their God did make  
"A glorious human race,"  
But, after all, a subtle snake,  
Came up and took his place.

They say "we fell through Adam,  
From the holy way of life,"  
For he listened to the madam,  
And ate to please his wife.

And when they wished to please the Lord  
They did a way invent,  
To catch a ram and shed his blood,  
And raise a little scent.

They often speak of the scape-goat,  
That takes their sins away;  
They give him all that he can tote,  
And load him every day.

They say that through old Father Noah  
"We did the flood escape,"  
But just as soon as he found shore,  
He tilled the juicy grape.

And if they want to heaven go,  
They just depend on Christ  
To shield them from the "coming woe,"  
And keep from dying twice.

And then they have a mourner's pew,  
Where all the preachers pray,  
And ask the Lord their will to do,  
And wash their sins away.

Instead of doing right themselves,  
They do on Christ depend,  
To save them from the "burning hells,"  
While they indulge in sin.

They hope to reap where they've not sown,  
And expect grapes of thistles.  
I wonder who will for them groan  
When Gabriel blows his whistles.

JAS. E. MIZZLES.

New Hope, Ark.

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FOR INDEPENDENT WRITING: Take a wooden frame school slate and scrape pencil out over the face of it; break off a small piece of pencil and put it on the slate after which place inside and against the top of the Cabinet, holding it with the right hand flat on the under side of the slate. throw a piece of black safety over the Cabinet to enclose it and lay the left hand on top of the Cabinet. The slate will be moved, marks appearing in the pencil dust and finally writing. This development requires great patience and perseverance, but is the most desirable of all psychic phases.

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## THE CURSE OF INEBRIETY.

(Continued From Page 1.)

by means of these delicate filaments. It is easy to see that these filaments or processes must be kept in perfect health or they will not do this very wonderful work perfectly, nor even well. But the body of the cell is even more wonderful; it is necessary to have the specimen very carefully prepared and to have lenses of high magnifying power in order to see the structure and different parts of the cell, but when so viewed it is quite distinctly seen.

We are now concerned with the body of the cell only, without the processes that branch out from it. Looking carefully we see, first, a dark spot in the center of the cell, which is called the nucleus, around this is a small circular light space, which is the nucleolus of the cell; then outside of the nucleus is a space occupying the larger part of the body of the cell, filled with a clear substance that we may call plasma. Scattered through this clear fluid are some distinct masses of material, granular in appearance and occupying a larger part of the space; these contain the stored-up nourishment of the cell — nourishment which it takes from the minute blood-vessels that are distributed to it for that purpose. It is here that the nerve force is elaborated and stored up for use throughout the system: for the muscles, the skin, the vital organs — every part of the body.

Here again it is easy to see that this whole object being microscopic, these different parts must be very small indeed and very delicate, and that they must be kept in the most perfect health in order to perform their important functions. Being so delicate, very slight causes disturb them and interfere with this function of nutrition of the cell and of changing this nutrient material into nerve force; and the moment these functions are interfered with the whole system is deranged — every cell, tissue, and organ, however important and however remote, is disturbed and if the disturbing cause be sufficiently powerful the cell itself is disorganized, its function ceases, and life is destroyed.

Suppose a poison, say that of a rattlesnake, is introduced into the system; immediately the poison is carried in the blood to these cells in the brain; it poisons the little granular bodies scattered through the plasma of the cells, where the nourishment is stored and the nerve force is developed; it at once begins to paralyze them; their function is interfered with, nerve force is no longer developed, and the whole mechanism of the system moves sluggishly and irregularly; sensation becomes dull, sight and hearing imperfect, and movement feeble. The system arouses itself as best it can to expel the poison, but often its work is too feeble or too slow — the function of the poisoned cells ceases, all vital processes stop, and the unfortunate victim dies. So of any other poison, the effect only varying with the nature of the poison introduced.

What effect does alcohol have on the nerve cells? First of all what are its effects upon any small mass of animal tissue? We all know that it hardens all such tissues, causing them to become tough and shrunken. It stops all vital processes; even the bacteria that were at work there are destroyed and the process of decomposition is arrested. One thing is certain — alcohol destroys vitality in every form of cell life, whether animal or vegetable, and taken in sufficient quantities it is just as deadly in its effects upon the brain cells and acts much in the same way, only less rapidly, as the poison of the rattlesnake. But, says the objector, in the dilute form in which it is taken into the system as a beverage it certainly cannot produce these harmful effects. But surely we see its harmful effect even when taken in that form. The man who takes it becomes intoxicated; he has lost the power of proper locomotion — he staggers; his brain is affected; he has lost the power of connecting thought; he has lost sensation; you cannot arouse him; you may cut off a finger and it would not disturb him. Evidently alcohol in the dilute form in which it is taken as a beverage has had an effect and a very harmful one, and if the alcohol is continued the man dies. Not infrequently children die from the immediate effects of alcohol in the form of brandy or whisky accidentally taken.

But, says the objector still, that is excess in the use of alcohol; in moderation, in small doses none of these effects are

produced. It is true that if a small dose of alcohol is taken and then the drug withheld altogether the cell recovers itself and little damage is done; perhaps even this may be repeated at long intervals without serious injury; but by frequent repetitions, structural and permanent injury is inflicted.

It so happens that by means of the microscope the brain cells of animals under the influence of alcohol can be and have been carefully observed. Dogs and rabbits have had alcohol in moderate quantities introduced into the system with their food; the animals were then killed at different periods of time after the administration of the drug, varying from one to fifty hours, and the cells of the brain examined. In less than an hour distinct retrograde and harmful changes were found in the delicate structure of the body of the cell, especially in the little nutrient bodies of which we have spoken. Changes of a still more marked character were found in those that were examined after a longer time had elapsed, and if the use of alcohol was continued progressive changes were observed, resulting in the disorganization of these nutrient bodies — they became indistinct and lost their form, and their function was correspondingly impaired.

The same series of changes has been observed in brain cells of men that have died in various stages of alcoholism, from that of slight intoxication to that of chronic alcoholism, insanity and dementia. "The larger the quantity of alcohol taken and the more severe the poisoning the greater the changes found in the nerve cell," until finally the more solid structure of the cell breaks down and the microscope discloses a disorganized mass with prolongations or processes swollen, covered with irregular and deforming nodules, and their vitality destroyed.

But the contention here is, and proof presented shows, that alcohol in dilute form and in small quantities, as so often taken as a beverage, produces physical changes of a deteriorating character in the brain cells, and that their function is markedly impaired. The proof of this impairment of function by small doses of alcohol short of intoxication has also been shown by close laboratory experiments and instruments of precision. The reaction time, or the time it takes for the brain to respond to stimulus, is lengthened, thought is slower, physical force is diminished, and all intellectual activity is impaired. All this has been observed at different stages of the effect of a single small dose of alcohol. A strange thing is that the person experimented upon always imagines he is more powerful and more exact in his physical activity, and that he is doing and is capable of doing better mental work than when similarly employed without alcohol, while the figures representing the work show the exact opposite.

Now this deteriorating effect of alcohol in small doses and in very short space of time, and its correspondingly greater evil effects when continued as what is known as moderate drinking, are what I would designate as the first act in the tragedy of alcoholism. It is this part of the tragedy that for so many centuries has been enacted as it were behind the scenes, and it is only now that science and more exact means of observation have partly drawn aside the curtain and disclosed this first act with its present and its potential evil and its close relation to the whole ghastly story.

Fifty years ago, under the influence and teaching of Liebig, alcohol was classed as a food; in moderate doses it was also classed as a stimulant, a sustainer of temperature, and a promoter of both physical and mental activity. Since then experiments of the most exact and scientific character have shown that alcohol is not in any sense a food; that as a drug it is not a stimulant in any true sense, but a narcotic. It does not tend to sustain animal temperature, but to diminish it; the acuteness of sensation and of the special senses is diminished, and also the power and exactness of all activities, both physical and mental. The sense of care, sorrow and timidity, or fear may indeed be relieved and so self-assertion, fluency, and hilarity may for a time appear and may even be carried beyond the bonds of prudence, people talk in their cups — they are social — but the talk is not always the most elevating; and this artificial exaltation is secured at a deeper impression of self-distrust, which surely follow.

Tobacco and opium are well known, acknowledged poisons; their essential principles nicotine and morphine, are rapidly destructive to animal life: yet on account of their sedative qualities they have a most fascinating influence upon those who indulge in their use. Alcohol

in all its forms belongs to the same class; it is a narcotic poison, and is far more dangerous; for tea, coffee, tobacco, and opium while productive of distinctly evil functional effects, do not produce serious organic changes, while alcohol, being equally seductive and as a habit even more obstinate and tyrannical, is at the same time producing organic changes, and working destruction to important vital organs, and so eventually ruining the intellect and moral nature as well as the physical body.

Such are a few of the facts that well conducted experiments and observation tend to establish. They are opposed in some respects to the conclusions of earlier observers, and to the prejudice of the users of alcoholic beverages; but the closer the study the more firmly are these facts established. And they are beginning to have practical results; alcohol and all narcotic drugs are used with much greater caution than formerly by all intelligent physicians, and the question of the utility of alcohol in disease is freely discussed. The influence of these facts is beginning to be felt in relation to economic affairs, and they are bound to be still more deeply felt. Insurance companies, banking and other financial institutions — also people who are concerned in operation of railroads and all mechanical work where efficiency and safety both demand the alert mind and quick and exact muscular activity — are sure to be influenced by knowledge of these facts, since they indicate that the user of alcoholic drink is by such inferior to his best normal self.

Let it be known then that the whole story of alcoholism is a tragedy. Its lessons are for all, but chiefly for the young.

The first act when fully understood, teaches that the use of all alcoholic beverages, even commencement, means poisoned brain cell and loss of accuracy in both physical and mental adjustment. Its proper title is *Deterioration*.

The second act is played openly and boldly in the sight of all men. It shows disintegrated brain cells, disease of important physical organs, loss of self-control, self-respect, health and sanity. Its title is well known; it is *Degradation*.

The third act shows a pitiful falling off in physical, mental, and moral stamina in the progeny of inebriates. Its name is *Degeneration*.

He that is wise will at least consider these things; the fool will mock — and go to his own place.

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#### GREAT NAMES.

It is the habit of every denomination to claim that people of national or world-wide reputation have been advocates of their particular line of thought and some most amusing as well as contradictory statements have been made along these lines.

Christians claim that the prominent men and women of the past century were advocates of their doctrines, while Secularists claim that they were not and Spiritualists claim many of them.

Probably no one person has more claims of this kind attached to him than our martyred president, Abraham Lincoln.

If the claims made in the book "Was Abraham Lincoln a Spiritualist," by Nettie Colburn Maynard, are correct, Lincoln surely had a leaning toward Spiritualism. But it is equally certain that his public utterances showed clearly that he wished the people to understand that he placed a great dependence upon God, and in this way, our Christian brethren are certainly justified in claiming him as an advocate of their doctrine.

But we did not intend to claim or disclaim any person, either wholly or partially. The point we wished to make was that we have a great many of the prominent people of this and every other age arrayed against the prevalent superstitions of the day in which they lived.

Great names are not always the result of being truly great. "Some are born great, some achieve greatness and some have greatness thrust upon them."

This is indeed true. Grant came upon the stage of action when the energies of the South were beginning to ebb. When their country had been laid to waste and much of their substance put into such condition that it was possible to do what was not possible two years before or even six months before. This gave Grant an advantage and he was made a hero while some of the generals on both sides, whose names have been lost, acted with fully as much power and foresight.

Dewey was made a hero by a series of circumstances. Had the battle gone against him, he would have been condemned, possibly court martialed. He barely missed being sent away to another part of the world and it was a sort of spite work that put him in command of the Asiatic squadron. War happened to come, he was ordered out of a neutral port and had to fight the battle and win, or lose his entire squadron.

Cervera was ordered out of Santiago de Cuba by his superior officer, although he knew he would lose his squadron by doing so and protested against the order. He was "investigated" while the person who issued the order and insisted on it despite his protest, went free.

Had the Confederacy been a success, Jefferson Davis would have occupied the place in the hearts of his people that that Washington does in ours. Had the Revolutionary War gone against us, Washington, as well as the rest of our heroes, would have been traitors and benedict Arnold would have been the hero — the man of honor.

Thus do the destinies of men hang upon the most slender threads. Greatness is relative. God is on the side of

the general or admiral who has the most and heaviest guns and the best men back of them.

Great names will not make or break Spiritualism. Its life and existence depend upon the people of today. We may have good generals, excellent admirals; but if we have not got good men and women behind our guns we will be like the Spaniards who fought their battles on their past greatness and if we depend upon the spirit world to fight our battles for us, we will resemble the Chinese who went out with their war gods and bows and arrows, spears and lances to fight Japanese soldiers armed in the latest fashion.

When we have the writings of such scientists as Crookes, Wallace, Zollner, et al, it is well to quote them; but in this age of the world people live in the present and hope for the future. They have done with the past. It is the old saying which in substance is, "When I was a child I did as a child; but when I became a man I put away childish things."

All honor to all the noble souls who have stood for the right; but more honor to he who stands for what he believes to be right today. Let us not boast of past greatness, but let us take each day by itself and become truly great.

It was related of a certain town in Scotland that it was exceedingly clean. An old Scotchman was talking of it and asked his listener, who was somewhat of a gossip, if he knew why this town was so clean. When asked the reason he replied, "Because every one keeps his own doorstep clean." So Spiritualism can become truly great, regardless of the individual names attached to it in the past, if everyone will do his or her share towards making it so.

Again we say: "All honor to the great names of the past; but greater honor to those who strive to make things truly great to day."

#### PLAYING CARDS.

To many the idea that cards are more than a game seems preposterous; but when the facts are presented, they make a startling array.

An ordinary pack of cards consists of fifty-two, the number of weeks in a year. They are divided into four suites, corresponding to the four seasons of the year and the four weeks in a lunar month. There are thirteen cards in a suite, corresponding to the number of weeks in a quarter and the number of lunar months in a year. Counting the jack, queen and king as eleven, twelve and thirteen as is done in some games and we have ninety-one spots on one suite, corresponding to the number of days in a lunar quarter and the four suites have three hundred and sixty-four, the number of days in a lunar year. There are twelve picture cards, corresponding to the number of months in a common year and the twelve signs of the zodiac. Adding the "joker" throws this all out. Why do people object to it?

Another strange thing about cards is the way they run. All card players have remarked on that. Sometimes one trump will run almost an entire evening, while a certain class of astrologers claim to be able, and to a certain extent, do tell what card will rule at a certain moment.

Why are all of these things true? Perhaps some of our experts will inform us.

#### Greenbacker Logic.

We had quite a discussion in regard to that Free Moral Agency question after the last SUNFLOWER but we are as far from an agreement now as we were before. When I hear one side talk I agree with them. When I hear the other side talk I agree with them, and so I do not know whether I am a free moral agent, a free immoral agent, or whether my agency has been taken away from me and been given to a better looking person. Anyway I am here, and the warm weather has made it very nice for me. Our editor does not like the water that comes into his cellar, but he will have to settle that question with higher powers. I would suggest that he turn the basement of THE SUNFLOWER office into a natatorium this summer and get a naphtha launch and run regular excursions in Caldwell Park.

I have been watching the people for the past two weeks. I expect that the ladies who were here looking after cottages will return soon and take up their residences here. That is right. Come early, avoid the rush and be ready to enjoy all of the pleasant season we have. It will begin soon and flowers will bloom as soon as the snow is off.

Our state legislature is arranging to pass a law making vaccination so compulsory that it will be impossible for anyone to prevent the introduction of the poison lymph into their system. Every Spiritualist and liberal minded person should oppose that law. Suppose the opponents of vaccination should demand a law making it compulsory for every person to be inoculated with the germs of

small pox so that they might have it when they could be watched and not carry contagion; does anyone think our liberal doctors would advocate it? Vaccine virus is a filthy disease. Not a cure for a disease. It is prepared by forming a running sore on the udder of a cow or calf, and this corruption is put on to points from which it is put into the system of any person who permits the crime to be committed. Many positive cases of blood poisoning and serious injury to health have resulted from it, and after all is said and done the proportion of people who are vaccinated and then have the disease is fully as great as those who were not vaccinated. Everybody should oppose this bill. Let those who want to be vaccinated do so; but do not compel me to have it done if I do not want it. How do you suppose I could jump or swim if I had a big case of vaccination on one of my fore arms and it was swelled up twice or three times its natural size? No, thank you! none of it for me.

I am sorry to see that my friend, Mrs. Pettengill wishes to sell her cottage at Lily Dale. Such people as she are needed here and the nice lawn and flowers at the entrance to the grounds that she has kept up for years has been calculated to give a person a fine first impression of the grounds. With Campbell Brothers' cottage for sale on one side and Mrs. Pettengill's on the other, we are likely to have a change in the appearance and occupants of the entrance. Some changes are good but I do not like to see changes that take such public spirited people off the grounds.

I see that my friend Damon is getting out quite a little magazine in the Occasional One. Well, Damon says he wasted a number of years of his life trying to be a poor musician, and now he has turned over a new leaf and wants to see if he can not make a good printer. I think you can, Walton. Just stick at it in the way you have begun and you will win the race. I want all of my friends to send him 10 cents for a "special occasion" and you will certainly be an Oliver Twist.

By the way, talking about papers calls to mind my friend Frank Walker. Frank has also concluded to see if he can make a good printer. The familiar way he talks about "quoins" gives him away as not being very professional, but he will overcome that in time. He will see less of them and not be so familiar. "Bill" is all right among friends, but most printers take off their hats and bow to "William" when they see one with a \$1 mask on it. I do not know whether Frank is for gold or silver, but I hope he will get plenty of "quoins."

Out in Denver I see they have passed a law licensing astrologers. I wonder how that will affect my old friend, George W. Walrond? He has been in Denver for a number of years and has worked up a good business and I hope that no trouble will be made for him. What do the stars say about it, Captain?

I wonder where Dr. Dake is. I have not heard from him for some time. He went to Mt. Morris, N. Y. to cure sick folks and I suppose he is still at it, as he has not come and rapped on my table or written on my slates yet. Well, Dr. Dake's enthusiasm is enough to cure a sick person without medicine or magnetism. All that lots of sick people need is stirring up, and the doctor knows how to do it.

Before I come again the Board of Trustees will have been here and something will be known about camp. I will try and tell you as much as I can about it next time. People are talking about coming home, and next month there will be quite an array of arrivals.

—A. GREENBACKER.

#### The Great and the Small.

From the cottage to the palace from the castle to the hovel, through all the imperceptible shades and grades of life and station that intervene between greatness and littleness; from the sage to the idiot, from the conqueror to the worm, fate in darkness and in silence with movements that men seldom see and never appreciate, is spinning that small, fine but binding thread which weaves this common destiny into one inextricable web. It is not alone that the mouse disentangles the lion from the toils. It is not alone that the strong saves or destroys the weaker. But it is that everything at every step affects the destinies of millions of others present and to come, and carries on the train of cause and effect that is going on from eternity to eternity the dependence of the great upon the small and the continual reference of our fate to petty circumstances is a consideration full of weighty moral and is never to be forgotten.

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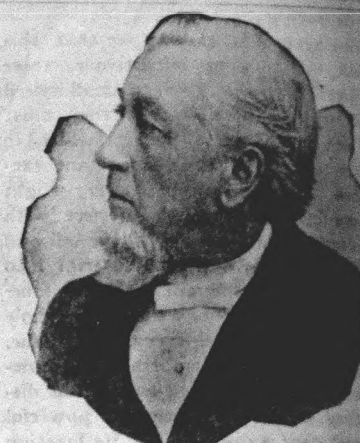
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It has historical fact for a foundation, around which is woven the details of

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The Nemesis of Chautauqua Lake lost all by the depredations of a band of Indians. The members of his family were killed or carried away into captivity, his home burned, and he, with only his rifle and ammunition pouches, went out into the wilderness to do all possible good to his neighbors and to avenge himself upon his enemies, the Indians. His headquarters were on what is now the Chautauqua Assembly Grounds and a numbers of skeletons that were dug up a few years ago in making foundations were supposed to be the remains of some of the Indians who burned his home and killed his family, as the legend says that he followed them until the entire band were exterminated. His name was William Munson and he was killed in what is known as the "Whiskey Rebellion" in Western Pennsylvania. He possessed a strong psychic power which he used for the benefit of his friends and the discomfiture of his enemies.

We have secured a number of these books and while they last we will make special offers to

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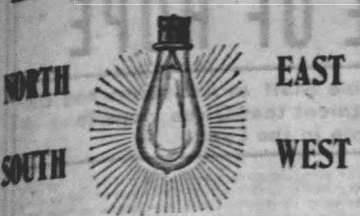
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# LIGHT FROM EVERYWHERE.



This department is conducted to assist our public readers to keep in touch with each other and with the people. Send us notice of your engagements or other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications must reach us two days in advance and of any length, earlier than that.

Captain Jackson, of Milwaukee, Wis., a regular visitor at Cassadaga Camp, was married recently to Miss Lillian Holley, of Brooklyn, N. Y.

F. Corden White is serving the First Spiritualist Society, of Buffalo, in the Temple, corner Prospect Ave. and Jersey Street. Meetings are held at 10:30 a. m. and 7:30 p. m.

The N. Y. S. S. A. is preparing a bill with the legislature on the vaccination question. The legislature proposes to establish an iron-clad law on that subject and it is proposed to fight it. Moses Hull has applied for a hearing before the committee of the bill.

The Buffalo Spiritual Temple society will hold a bazaar and sale the last week in March, the proceeds to be used to aid in their work. They solicit donations from all who are so disposed and such articles sent to Mrs. Nettie Whitcomb, 248 N. Division Street, will be received for and disposed of to the best advantage. This society has been very successful in its work and has extended its charities in a number of directions. Anything donated to aid it will be money well invested.

"In my report from the Southern Cassadaga Camp an error was made in the names Mrs. Lewis Klatz should be Mrs. Catherine Klatzer; Mr. Scott Hodgkin should be Mr. Scott Hodgkin; Mr. Colage should be Mr. Coolidge. Will you kindly make these corrections in your next issue and oblige, Mrs. J. D. Palmer, Cor. Secretary."

Beatrice writes from Lansingburg, N. Y. "I had the pleasure of attending a very interesting and instructive seance at the home of Dr. H. Dalton at Lansingburg (Greater Troy) on Friday evening, March 7th.

"It is very seldom that conditions are so harmonious as they were that evening. The short lecture the Doctor gave was full of good advice and did not in any way antagonize the religious belief of anyone present. The messages given were recognized in every instance. "A number of friends were present from Albany. Prof. Geo. W. Newell sang a number of songs from "Longley's Beautiful Songs" which created a feeling of veneration and added much to the pleasure of the meeting. The success that the Dr. is receiving he richly deserves on account of his wonderful psychic and healing powers."

Sunday, March 2nd. I opened this month's engagement with the First Spiritualist Church of Indianapolis. I am kindly impressed with these good people who, with Mr. B. Frank Schmid as their President are doing a grand work for Spiritualism in this city.

They have a commodious and pleasant church of their own and as I only in these days advocate success I feel confident that success will crown my every effort here as it has in Philadelphia, Pa. and Elmira, N. Y.

Mr. Editor, the First Spiritual Unity Society of Elmira one week ago today closed the bargain for a church of their own. They bought the German Evangelical Church of that city. In stepping into the footsteps of these people who became so successful that they built a much grander edifice although this church is built of brick and not old having been built in A. D. 1876. They will repair and occupy it by the first of May.

The society had a present of a gold watch and chain from a good sister who prefers to not be known to the public not that she is not a brave soul in advocacy of Spiritualism. The society is selling chances at fifty cents and who ever wins will have a valuable watch worth fifty dollars.

When my present engagement is concluded I shall return to Elmira as the pastor of the Unity Society indefinitely.

MRS. MARY C. VON KANZLER.

The Sunflower, 50c a Year.

## A LETTER FROM ELMIRA N. Y.

It is always a pleasure for me to report the success of any good work that augurs the progress of Spiritualism.

In this beautiful City of fifty thousand inhabitants, there are intelligent and well to do Spiritualists.

Mrs. Louis Duhl is the president of the First Spiritual Unity Society of this City; she is a woman of practical ideas and knows how to execute and carry forward what she undertakes. She is ably assisted by a number of others who are fully determined that Spiritualism shall be presented in such a manner as to win the approval of all honest inquiring investigators. The result is the I. O. O. F Hall is filled at each of the two services on Sundays, then the two weekday services in the spacious parlors of Sister Duhl on Tuesday and Friday evenings of each week. This has aroused the public spirit of this City, and Spiritualism is being disputed in the grocery stores, Blacksmith shops and other places where many chance to meet the interested parties.

Mr. Van. Allen the minister who wrote that deleterious article for *The Elmira Telegram* is losing some of his flock who failing to find the consolation their bereaved hearts needed, in the M. E. Church, attended the services of the First Spiritualist Unity Society, found the Assurance that healed their wounded hearts by first listening to the discourses and tests given by the writer then became members. This has offended Mr. Allen, without doubt, and he sought redress through venting his spleen against Spiritualism, which reply was published in the last issue of THE SUNFLOWER, as from the agile pen of Moses Hull.

I am certain your readers will hear many favorable reports from this part of the vineyard of Spiritual interest.

The Cause of Spiritualism is the inherent principle of the unfolding mind of all humanity, and no mortal power can hinder its onward movement for the same, whether a bigoted narrow-minded Church member, or a jealous, selfish-minded Spiritualist.

I want to mention that the First Spiritual Unity Society is considering the purchase of a building for a home to conduct their services in here. The ladies are about to organize a Ladies Aid Society, and another adjunct is a Children's Progressive Lyceum which they have under consideration for the good of old and young.

Patience and perseverance with unselfish, united efforts always, sooner or later, brings success.

MRS. MARY C. VON KANZLER.

## JUSTICE.

We cry for justice but we fail to give it. We see our own needs, but overlook the means of attaining them. Equal rights like charity, is a sentiment rather than a principle. We cry down autocracy but assume the vale of its nonnativative with sang-froid. We lack intuition, but acknowledge its food qualities in others. In like manner we acknowledge others' rights, but fail to appreciate this acknowledgement sufficiently to extend it practically. Acknowledgment alone is not appreciation.

Turbulent legislation, unfair discrimination, political bossism, bribery, etc., are effects of this condition. Equal rights are not maintained because we fail to appreciate the means of securing them.

We acknowledge woman's intuitive qualities as superior to man's yet we do not appreciate them enough to utilize them.

Justice rests in wisdom, and wisdom in spiritual preception. When we extend equal rights to women, whether in counsel, by ballot or through the courts, we may attain what we are reaching after without loss of prestige or privileges.

But as long as we practice injustice we must expect to inherit it. With equal rights to women, we too, will enjoy them as men. Not before. As the cause, so the effect.

ARTHUR F. MILTON.

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Mr. Longley hears the music in the air around him. He familiarizes himself with it in this manner, then hums it over and it is put on paper. Every Spiritualist should have some of his music as an illustration of mediumistic possibilities.

## Spirit Message Department

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## LEDA.

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Those who receive messages through this department are requested to send verifications to this office for publication. It is a courtesy due the medium and the publishers and aids to prove the truth of Spiritualism.

## LEONE KONRAD.

I have wanted to reach my mother and father in order to cheer them for their efforts to spread the truth, and to assure them that the songs I now sing are sweeter and grander than those I sang in the church choir at Ashtabula. My grandmother, Kate Corey, is with me and joins in love to all at home. Father, the angels of light will guide you in the path you are making.

Your loving daughter, Leone Konrad.

## GEORGE CHRISTY.

To my friends in Jacksonville, Fla., I come with gladness to greet you and to assure you that nothing you have done for humanity has been lost. You have been kind and true to my instruments and I thank you one and all. Make all good conditions and we will do better each time that we approach the circle. Remember that George Christy is with you for good and pure Spiritualism. Many of your spirit friends are with me and join in love to all. Send this to Amy Buchanan, 406 Center Street, Jacksonville, Fla., with the love of George Christy.

## GEORGE PIERCE.

My dear mother: Often have I visited 73-74"

the old home where you and William sit and have cheered and comforted you by our presence. Am glad that Adah has visited you as often as she could. What a beautiful and consoling knowledge is Spiritualism. We are glad that Charlie is coming as you will not be so lonely. Give my love to all and you must not stay in Alliance this summer but go to Brady as usual.

Your son, George Pierce.

## TO SCOTT HODGKINS, DE LAND, FLA.

How pleased we are that you have remembered us with a memorial at Lake Helen Camp Ground. We have watched your career and are well pleased with what has been accomplished in so short a time. We are all here, John, William, Agnes, Uncle Moses, Father Thomas, Lillie, Uncle Daniel, Uncle George and Col. Ellsworth. Yours with love, Effie.

## DELPHINE.

The way has been long and toilsome with scarce array of sunshine, high aims and high aspirations crushed, sickness, sorrow, limited means, losses by fire and treachery of pretended friends, have marred a life that naturally was bright and hopeful. The clouds are beginning to lift and soon there will be a period of rest. Then will come the life that has been so long delayed. Be brave, patient and constant only a little while and sight will be given to the long blinded eyes and health to the spirit so long confined to a body full of disease and suffering. Your old friend Johnny is here and so is Charlie and all join me in love to you and George. Your loving sister, Delphine (Dell.)

## Self Hypnotic Healing!

I have made a late discovery that enables all to induce the hypnotic sleep in themselves instantly, awaken at any desired time, and thereby cure all known diseases and bad habits. ANYONE can induce this sleep in themselves instantly at first trial. Control their dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in this sleep and remember all when awake. This so-called Mental Vision Lesson will be sent to anyone ABSOLUTELY FREE, actually enabling him to do the above without charge whatever.

## PROF. R. E. DUTTON,

Lincoln, Neb., U. S. A.

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The Liberal and Spiritualist Press, in noticing the fourth edition, said in substance: "We are in receipt of the fourth edition of 'Mediumship,' by W. H. Bach. The fact that it is in its fourth edition is sufficient proof of its value. Every person who is interested in these topics should have a copy, and we believe it is destined to pass through many more editions." Two more editions have been sold since this was written.

It contains a fine half-tone portrait of the author and is sent, post paid, paper cover, 25 cents; cloth 50 cents.

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A volume of nearly 500 pages, with excellent portrait of the author. There is more Scriptural, Scientific and Historic argument for Spiritualism in this book than any other Moses Hull ever wrote. It contains stores of argument which cannot be gainsaid. Price, postpaid, \$1.00.

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A scathing reply to recent attacks on Spiritualism made by the Adventists. In this 40 page pamphlet, both the Devil and the Adventists get their due. Price reduced to 5 cents.



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## A LETTER FROM G. H. BROOKS.

(Continued from Page 1.)

and tried friends. I am having fine audiences, better than ever, and the lectures were never as well attended. There are several German societies here and all are doing a good work. I never attend any of them for the simple reason that I do not understand German. I have attended them in the past but I was just as wise when they got through as I was when they began.

I am very pleasantly situated with old time friends, who do all they can to make my stay pleasant.

My address for March is 641 Heckett Ave., Milwaukee, Wis.

I extend to my many friends my kindest regards, and trust all are well and doing well, and that the shadow of grief will not rest on any of your homes for many days to come.

Truly the friend and well wisher of all.  
G. H. Brooks.

## Morality a Science.

Jealousy and hatred have the same effect upon the blood that intemperance has on the nerves. Both are health destroying. One leads to blood diseases, as tumors, fistulas and cancer; the other to organic troubles or those known as nervous—among them dyspepsia, liver and kidney affections, etc. The two evils in combination bring forth such diseases as consumption, head troubles and those that generate acute pains.

It has long been known that intemperance affects the nervous system—a fact which experience also taught. But only since Elmer Gates discovered that hatred produced an acid in the blood which reacted for pain; and other scientists that it had the same effect on the blood that intemperance had on the nerves, are we beginning to understand the love-teachings of past revelators.

Love purifies the blood and leads to health or happiness, while the reverse leads to the worst kind of disease and misery.

That the spirit-world guides for effects in opposition to these evils, or to neutralize their dormant effects inherited by man, is also beginning to be understood in the same measure; and those who study the spiritual theory of salvation in its proper aspect, will find that morality is becoming a veritable science.

ARTHUR F. MILTON.

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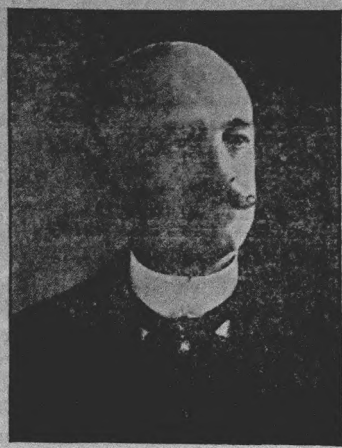
The is scarcely any condition of ill-health that is not benefited by the occasional use of R.I.P.A.N.S. For sale by Druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year. 72-95\*

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